

I'tikaaf
Ke Masail

Translated from: Bahar-e-Shariat

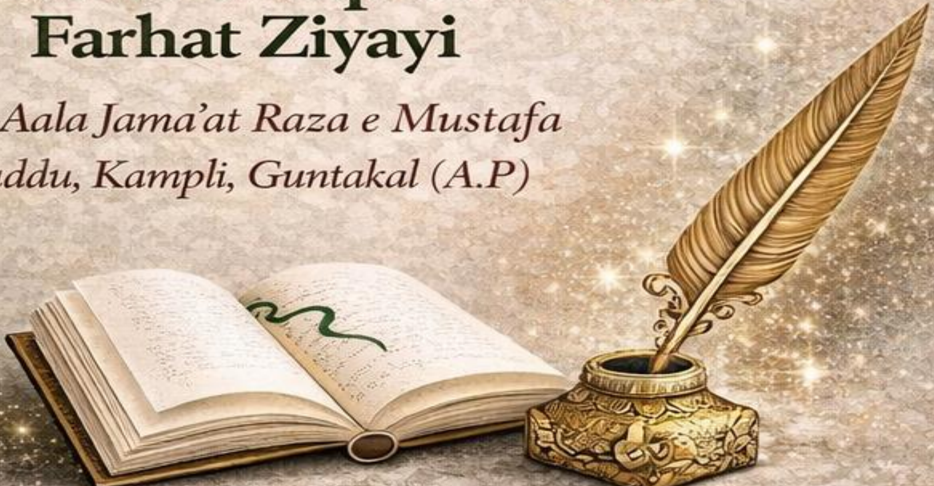
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I’tikaaf ka Bayaan

Allah **عزوجل** irshaad farmaata hai **: وَ لَا وْهُنَّ ُتُبَاشِر وَ اَنْتُمْ عٰكِفُوْنٌۙ یفِ الْمَسٰجِدٌِ** Aurton se mubasharat na karo, jab ke tum masajid mein i’tikaaf kiye huwe ho.

Hadees 1: Saheehain mein Ummul Momineen Siddiqah Radi Allahu Ta’ala Anha se marwi hai ke Rasoolullah Sallallahu Alaihi Wa Sallam Ramadan ke aakhri 'ashray ka i’tikaaf farmaaya karte the.

Hadees 2: Abu Dawood mein unhi se rawi hai, kehti hain: Muta’akif par sunnat (yaani hadees se saabit) yeh hai ke na mareez ki ‘iyaadat ko jaaye, na janaaza mein haazir ho, na aurat ko haath lagaye aur na us se mubasharat kare, aur na kisi haajat ke liye jaaye magar us haajat ke liye jaa sakta hai jo zaroori ho. Aur i’tikaaf bina roza ke nahi hota aur i’tikaaf jamaat wali masjid mein kare.

Hadees 3: Ibn Majah mein Ibn Abbas Radi Allahu Anhu se rawi hai, ke Rasoolullah Sallallahu Alaihi Wa Sallam ne mu’takif ke baare mein farmaya: “Woh gunaahon se baaz rehta hai aur nekiyon se usay us qadr sawaab milta hai jaise usne tamaam nekiyaan ki.”

Hadees 4: Baihaqi mein Imam Hussain Radi Allahu Ta’ala Anhu se rawi hai, ke Huzoor-e-Aqdas Sallallahu Alaihi Wa Sallam ne farmaya: “Jisne Ramadan mein 10 (das) dino ka i’tikaaf kar liya to aisa hai jaise do (2) Hajj aur do (2) Umray kiye.”

Mas’ala 1: Masjid mein Allah (عزوجل) ke liye niyyat ke saath thehrna i’tikaaf hai aur iske liye musalmaan, ‘aaqil aur janaabat, haiz aur nifaas se paak hona shart hai. Buloogh shart nahi, balke na-baligh jo tameez rakhta ho agar ba-niyyat i’tikaaf masjid mein thehre to yeh i’tikaaf saheeh hai. Azaad hona bhi shart nahi, lehaza

ghulaam bhi i'tikaaf kar sakta hai magar usay maula se ijaazat leni hogi aur maula ko bahaal man' karne ka haq haasil hai. (Aalamgiri, Durr-e-Mukhtaar, Radd-ul-Muhtaar)

Mas'ala 2: Masjid Jami'a hona i'tikaaf ke liye shart nahi, balke masjid jamaat mein bhi ho sakta hai. Masjid jamaat woh hai jismein imam o mo'azzin muqarrar ho, agarche us mein panjgana jamaat na hoti ho. Aur aasani is mein hai ke mutlaqan har masjid mein i'tikaaf saheeh hai agarche woh masjid jamaat na ho, khusoosan is zamane mein ke bohot si masajid aisi hain jismein na imam hain na mo'azzin. (Radd-ul-Muhtaar)

Mas'ala 3: Sab se afzal masjid, Haram Shareef mein i'tikaaf hai, phir Masjid-e-Nabawi mein,'Alayha as-Salaatu wat-Tasleem phir Masjid-e-Aqsa mein.

Mas'ala 4: Aurat ko masjid mein i'tikaaf makrooh hai, balke woh ghar mein hi i'tikaaf kare magar us jagah kare jo usne namaz padhne ke liye muqarrar kar rakhi hai, jise Masjid-e-Bait kehte hain. Aur aurat ke liye yeh mustahab bhi hai ke ghar mein namaz padhne ke liye koi jagah muqarrar kar le aur chahiye ke is jagah ko paak saaf rakhe. Aur behtar yeh hai ke is jagah ko chabootra waghera ki tarah buland kar le. Balke mard ko bhi chahiye ke nawafil ke liye ghar mein koi jagah muqarrar kar le, kyunke nafl namaz ghar mein padhna afzal hai. (Durr-e-Mukhtaar, Radd-ul-Muhtaar)

Mas'ala 5: Agar aurat ne namaz ke liye koi jagah muqarrar nahi kar rakhi hai to ghar mein i'tikaaf nahi kar sakti. Albata agar us waqt yani jab ke i'tikaaf ka iraada kiya kisi jagah ko namaz ke liye khaas kar liya to us jagah i'tikaaf kar sakti hai.(Durr-e-Mukhtaar, Radd-ul-Muhtaar)

Mas’ala 6: Khunsa (Hizda) Masjid-e-Bait mein i’tikaaf nahi kar sakta. (Durr-e-Mukhtaar)

Mas’ala 7:I’tikaaf teen qisam ka hai:

- **Waajib:** Ke i’tikaaf ki mannat maani yani zubaan se kaha, sirf dil mein iraada karne se waajib nahi hoga.
- **Sunnat Mu’akkadah:** Ke Ramadan ke poore ‘ashray-e-akhirah yani aakhri das din mein i’tikaaf kiya jaye, yani beeso Ramadan ko sooraj doobte waqt ba-niyyat i’tikaaf masjid mein ho aur teeswe ke ghuroob ke baad ya untees ko chand hone ke baad nikle. Agar beeso tareekh ko baad namaz-e-maghrib niyyat i’tikaaf ki to sunnat mu’akkadah ada na hui. Aur yeh i’tikaaf sunnat-e-kifaayah hai, ke agar sab tark karein to sab se mutaalba hoga, aur shehar mein ek ne kar liya to sab bari-uz-zimmah.
- **Mustahab o Sunnat Ghair Mu’akkadah:** In do ke ilawa jo i’tikaaf kiya jaye, woh mustahab o sunnat ghair mu’akkadah hai. (Durr-e-Mukhtaar, Aalamgiri)

Mas’ala 8: I’tikaaf-e-Mustahab ke liye na roza shart hai, na iske liye koi khaas waqt muqarrar hai, balke jab masjid mein i’tikaaf ki niyyat ki, jab tak masjid mein hai, mutakif hai. Chala aaya to i’tikaaf khatam ho gaya.(Aalamgiri waghera)

Mas’ala 9: I’tikaaf-e-Sunnat yani Ramadan Shareef ki pichhli das tareekhon mein jo kiya jata hai, us mein roza shart hai. Lehaaza agar kisi mareez ya musafir ne i’tikaaf to kiya magar roza na rakha to sunnat ada na hui balke nafl hua. (Radd-ul-Muhtaar)

Mas’ala 10: Mannat ke i’tikaaf mein bhi roza shart hai, yahan tak ke agar ek mahine ke i’tikaaf ki mannat maani aur yeh kaha ke roza na rakhega tab bhi roza

rakhna waajib hai. Aur agar raat ke i'tikaaf ki mannat maani to yeh mannat saheeh nahi, kyunke raat mein roza nahi ho sakta. Aur agar yoon kaha ke ek din raat ka mujh par i'tikaaf hai to yeh mannat saheeh hai. Aur agar aaj ke i'tikaaf ki mannat maani aur khaana kha chuka hai to mannat saheeh nahi. (Durr-e-Mukhtaar, Aalamgiri)

Yuhi agar zuhaa-e-kubra (dopehar ka waqt) ke baad mannat maani aur roza na tha to yeh mannat saheeh nahi, kyunke ab roza ki niyyat nahi kar sakta. Balke agar roza ki niyyat kar sakta ho, Mas'alan zuhaa-e-kubra se qabl, tab bhi mannat saheeh nahi, kyunke yeh roza nafl hoga aur is i'tikaaf mein roza-e-waajib darkaar hai.

Mas'ala 11: Yeh zaroor nahi ke khaas i'tikaaf hi ke liye roza ho, balke roza hona zaroori hai, agarche i'tikaaf ki niyyat se na ho. Mas'alan is Ramadan ke i'tikaaf ki mannat maani to wohi Ramadan ke rozay is i'tikaaf ke liye kaafi hain. Aur agar Ramadan ke rozay to rakhe magar i'tikaaf na kiya to ab ek mahine ke rozay rakhe aur uske saath i'tikaaf kare.

Aur agar yoon na kiya yani rozay rakh kar i'tikaaf na kiya aur doosra Ramadan aa gaya to is Ramadan ke rozay is i'tikaaf ke liye kaafi nahi.

Yuhi agar kisi aur waajib ke rozay rakhe to yeh i'tikaaf un rozon ke saath bhi ada nahi ho sakta, balke ab uske liye khaas i'tikaaf ki niyyat se rozay rakhna zaroori hai. Aur agar is soorat mein ke Ramadan ke i'tikaaf ki mannat maani thi, na rozay rakhe, na i'tikaaf kiya, ab un rozon ki qaza rakh raha hai to un qaza rozon ke saath wo i'tikaaf ki mannat bhi poori kar sakta hai. (Aalamgiri, Durr-e-Mukhtaar, Radd-ul-Muhtaar)

Mas'ala 12: Nafli roza rakha tha aur us din ke i'tikaaf ki mannat maani to yeh mannat saheeh nahi, kyunke i'tikaaf-e-waajib ke liye nafli roza kaafi nahi aur yeh roza waajib ho nahi sakta. (Aalamgiri)

Mas'ala 13: Ek mahine ke i'tikaaf ki mannat maani to yeh mannat Ramadan mein poori nahi kar sakta, balke khaas us i'tikaaf ke liye rozay rakhne honge. (Aalamgiri)

Mas'ala 14: Aurat ne i'tikaaf ki mannat maani to shauhar mannat poori karne se rok sakta hai. Ab ba'in hone (talaaq) ya maut-e-shauhar ke baad mannat poori kare. Yuhi laundi aur ghulaam ko unka maalik mana kar sakta hai, yeh aazaad hone ke baad poori karein. (Aalamgiri)

Mas'ala 15: Shauhar ne aurat ko i'tikaaf ki ijaazat de di, ab rokna chahe to nahi rok sakta. Aur maula ne baandi ya ghulaam ko ijaazat de di, tab bhi rok sakta hai, agarche ab roke ga to gunahgaar hoga. (Aalamgiri)

Mas'ala 16: Shauhar ne ek mahine ke i'tikaaf ki ijaazat di aur aurat lagaataar poore mahine ka i'tikaaf karna chahti hai to shauhar ko ikhtiyaar hai ke yeh hukm de ke thode thode kar ke ek mahina poora kar le. Aur agar kisi khaas mahine ki ijaazat di hai to ab ikhtiyaar na raha. (Aalamgiri)

Mas'ala 17: I'tikaaf-e-waajib mein mutakif ko masjid se baghair uzr nikalna haraam hai. Agar nikla to i'tikaaf jaata raha, agarche bhool kar nikla ho. Yuhi i'tikaaf-e-sunnat bhi baghair uzr nikalne se jaata rehta hai. Yuhi aurat ne masjid-e-bait mein i'tikaaf-e-waajib ya masnoon kiya to baghair uzr wahan se nahi nikal sakti. Agar wahan se nikli, agarche ghar hi mein rahi, i'tikaaf jaata raha. (Aalamgiri, Radd-ul-Muhtaar)

Mas'ala 18: Mutakif ko masjid se nikalne ke do uzr hain:

- **Haajat-e-Tabee'i:** Ke masjid mein poori na ho sake, jaise paakhaana, peshab, istinja, wuzu aur ghusl ki zarurat ho to ghusl, magar ghusl aur wuzu mein yeh shart hai ke masjid mein na ho sakein, yani koi aisi cheez na ho jismein wuzu aur ghusl ka paani le sake is tarah ke masjid mein paani ki Koi boond na gire ke wuzu wa ghusl ka paani masjid mein giraana najaayaz hai. Aur lagan waghera mojood ho ke ismein wuzu is tarah kar sakta hai ke koi chheent masjid mein na gire to wuzu ke liye masjid se nikalna jaayaz nahi. Nikle ga to i'tikaaf jaata rahega. Yuhi agar masjid mein wuzu wa ghusl ke liye jagah bani ho ya hauz ho to baahar jaane ki ab ijaazat nahi.
- **Haajat-e-Shar'i:** Maslan Eid ya Jumu'ah ke liye jaana ya azaan kehne ke liye minaara par jaana, jabke minaara par jaane ke liye baahar hi se raasta ho. Aur agar minaara ka raasta andar se ho to ghair mo'azzin bhi minaara par ja sakta hai, mo'azzin ki takhsees nahi. (Durr-ul-Mukhtaar, Radd-ul-Muhtaar)

Mas'ala 19: Qaza-e-haajat ko gaya to tahaarat karke foran wapas aa jaye, theharne ki ijaazat nahi. Aur agar mutakif ka makaan masjid se door hai aur uske dost ka makaan qareeb to yeh zaroor nahi ke dost ke yahan qaza-e-haajat ko jaye, balke apne makaan par bhi ja sakta hai. Aur agar uske khud do makaan hain, ek nazdik doosra door, to nazdik wale makaan mein jaye, kyunke baaz mashaaikh farmate hain ke door wale mein jaye ga to i'tikaaf faasid ho jaye ga. (Radd-ul-Muhtaar, Aalamgiri)

Mas'ala 20: Jumu'ah agar qareeb ki masjid mein hota hai to aaftaab dhalne ke baad us waqt jaye ke azaan-e-sani se pehle sunnatein padh le. Aur agar door ho to aaftaab dhalne se pehle bhi ja sakta hai, magar is andaaz se jaye ke azaan-e-sani ke pehle sunnatein padh sake, zyada pehle na jaye.

Aur yeh baat uski raye par hai jab uski samajh mein aa jaye ke pohanchne ke baad sirf sunnaton ka waqt baaqi rahe ga, chala jaye. Aur farz-e-jumu’ah ke baad chaar ya chheh raka’atein sunnaton ki padh kar wapas aa jaye. Aur agar zuhr-e-ihtiyaati padhni ho to i’tikaaf wali masjid mein aakar padhe. Aur agar pichhli sunnaton ke baad wapas na aaya, wahi jami’ masjid mein thehra raha, agarche ek din raat tak wahi raha ya apna i’tikaaf wahi poora kiya to bhi i’tikaaf faasid na hua, magar yeh makrooh hai. Aur yeh sab us surat mein hai jab jis masjid mein i’tikaaf kiya wahan jumu’ah na hota ho. (Durr-ul-Mukhtaar, Radd-ul-Muhtaar)

Mas’ala 21: Agar aisi masjid mein i’tikaaf kiya jahan jamaat nahi hoti to jamaat ke liye nikalne ki ijaazat hai.

Mas’ala 22: I’tikaaf ke zamaane mein Hajj ya Umrah ka ihram baandha to i’tikaaf poora karke jaye. Aur agar waqt kam hai ke i’tikaaf poora kare ga to Hajj jaata rahe ga, to Hajj ko chala jaye phir sare se i’tikaaf kare. (Radd-ul-Muhtaar)

Mas’ala 23: Agar woh masjid gir gayi ya kisi ne majboor karke wahan se nikal diya aur foran doosri masjid mein chala gaya to i’tikaaf faasid na hua. (Aalamgiri)

Mas’ala 24: Agar doobne ya jalne wale ke bachaane ke liye masjid se baahar gaya, ya gawaahi dene ke liye gaya, ya jihaad mein sab logon ka bulaawa hua aur yeh bhi nikla, ya mareez ki iyadat ya namaaz-e-janaazah ke liye gaya, agarche koi doosra padhne wala na ho, to in sab sooraton mein i’tikaaf faasid ho gaya. (Aalamgiri waghera)

Mas’ala 25: Aurat masjid mein mutakif thi, use talaaq di gayi to ghar chali jaye aur usi i’tikaaf ko poora kar le. (Aalamgiri)

Mas’ala 26: Agar mannat maante waqt yeh shart kar li ke mareez ki iyadat aur namaaz-e janaazah aur majlis-e-ilm mein haazir ho ga to yeh shart jaayaz hai. Ab

agar in kaamon ke liye jaye to i’tikaaf faasid na hoga, magar khaali dil mein niyyat kar lena kaafi nahi, balke zubaan se keh lena zaroori hai. (Aalamgiri, Radd-ul-Muhtaar wagherahuma)

Mas’ala 27: Paakhaana peshab ke liye gaya tha, qarz khwah ne rok liya to i’tikaaf faasid ho gaya. (Aalamgiri)

Mas’ala 28: Mutakif ko wati karna (jimaa) aur aurat ka bosa lena, ya choona, ya gale lagana haraam hai. Jimaa se baharhaal i’tikaaf faasid ho jaye ga, inzaal ho ya na ho, qasdan ho ya bhoole se, masjid mein ho ya baahar, raat mein ho ya din mein.

Jimaa ke ilawa auron mein agar inzaal ho to faasid hai, warna nahi. Ihtilaam ho gaya ya khayaal jamaane ya nazar karne se inzaal hua to i’tikaaf faasid na hua.

Mas’ala 29: Mutakif ne din mein bhool kar kha liya to i’tikaaf faasid na hua. Gaali galoch ya jhagra karne se i’tikaaf faasid nahi hota, magar be-noor wa be-barkat hota hai. (Aalamgiri waghera)

Mas’ala 30: Mutakif nikaah kar sakta hai aur aurat ko raj‘i talaaq di hai to raj‘at bhi kar sakta hai, magar in umoor ke liye agar masjid se baahar hoga to i’tikaaf jaata rahe ga. (Aalamgiri, Durr-ul-Mukhtaar)

Magar jimaa aur bosa waghera se usko raj‘at haraam hai, agarche raj‘at ho jaye gi.

Mas’ala 31: Mutakif ne haraam maal ya nasha ki cheez raat mein khaayi to i’tikaaf faasid na hua. (Aalamgiri)

Magar us haraam ka gunaah hua, toba kare.

Mas’ala 32: Be-hoshi aur junoon agar taweel (taweel muddat) hoon ke roza na ho sake to i’tikaaf jaata raha aur qaza waajib hai, agarche kayi saal ke baad sehat ho.

Aur agar ma‘tuh yani bohra ho gaya, jab bhi acche hone ke baad qaza waajib hai. (Aalamgiri)

Mas’ala 33: Mutakif masjid hi mein khaye piye soye, in umoor ke liye masjid se baahar hoga to i’tikaaf jaata rahe ga. (Durr-ul-Mukhtaar waghera)

Magar khane peene mein yeh ihtiyaat laazim hai ke masjid aaloodeh na ho.

Mas’ala 34: Mutakif ke siwa aur kisi ko masjid mein khane peene sone ki ijaazat nahi, aur agar yeh kaam karna chahe to i’tikaaf ki niyyat karke masjid mein jaye aur namaaz padhe ya zikr-e-Ilahi kare phir yeh kaam kar sakta hai. (Radd-ul-Muhtaar)

Mas’ala 35: Mutakif ko apni ya baal bachon ki zaroorat se masjid mein koi cheez khareedna ya bechna jaayiz hai, بشرطیکہ wo cheez masjid mein na ho ya ho to thodi ho ke jagah na ghere.

Aur agar khareed-o-farokht ba-qasd tijarat ho to na-jaayiz hai, agarche wo cheez masjid mein na ho. (Durr-ul-Mukhtaar, Radd-ul-Muhtaar)

Mas’ala 36: Mutakif agar ba-niyyat-e-ibaadat suqoot kare yani chup rehne ko sawaab ki baat samjhe to makrooh-e-tahreemi hai.

Mas’ala 37: Mutakif chup rehna sawaab ki baat samajh kar na ho to haraj nahi, aur buri baat se chup raha to yeh makrooh nahi, balke yeh to a‘la darjah ki cheez hai, kyunke buri baat zubaan se na nikaalna waajib hai.

Aur jis baat mein na sawaab ho na gunaah yani mubah baat bhi mutakif ko makrooh hai, magar ba-waqt zaroorat.

Aur be-zaroorat masjid mein mubah kalaam nekiyon ko aise khata hai jaise aag lakdi ko.(Durr-ul-Mukhtaar)

Mas'ala 38: Mutakif na chup rahe, na kalaam kare to kya kare? Yeh kare: Qur'an Majeed ki tilaawat, hadees shareef ki qiraat aur durood shareef ki kasrat, ilm-e-deen ka dars wa tadrees, Nabi ﷺ wa deegar anbiya 'alaihim-us-salawatu wassalaam ke seer-o-azkaar aur awliya wa saaliheen ki hikayat aur umoor-e-deen ki kitaabat. (Durr-ul-Mukhtaar)

Mas'ala 39: Ek din ke i'tikaaf ki mannat maani to is mein raat daakhil nahi. Tulu-e-fajr se pehle masjid mein chala jaye aur ghuroob ke baad chala aaye.

Aur agar do din ya teen din ya zyada dinon ki mannat maani ya do ya teen ya zyada raaton ke i'tikaaf ki mannat maani to in dono sooraton mein agar sirf din ya sirf raatein muraad lein to niyyat saheeh hai.

Lihaaza pehli soorat mein mannat saheeh hai aur sirf dinon mein i'tikaaf waajib hua.

Aur is soorat mein ikhtiyaar hai ke itne dinon ka lagataar i'tikaaf kare ya mutafarriq tor par.

Aur doosri soorat mein mannat saheeh nahi, ke i'tikaaf ke liye roza shart hai aur raat mein roza ho nahi sakta.

Aur agar dono sooraton mein din aur raat dono muraad hain ya kuch niyyat na ki to dono sooraton mein din aur raat dono ka i'tikaaf waajib hai.

Aur alal-ittisaal itne dinon mein i'tikaaf zaroori hai, tafreeq nahi kar sakta.

Naz is soorat mein yeh bhi zaroori hai ke din se pehle jo raat hai, us mein i'tikaaf ho.

Lihaaza ghuroob-e-aftaab se pehle jaye i'tikaaf mein chala jaye aur jis din poora ho ghuroob-e-aftaab ke baad nikal aaye.

Aur agar din ki mannat maani aur kehta yeh hai ke main ne din keh kar raat muraad li, to yeh niyyat saheeh nahi. Din aur raat dono ka i’tikaaf waajib hai. (Jawhara, Aalamgiri, Durr-ul-Mukhtaar)

Mas’ala 40: Eid ke din ke i’tikaaf ki mannat maani to kisi aur din mein jis din roza rakhna jaayiz hai, us ki qaza kare.

Aur agar yameen ki niyyat thi to kaffara de.

Aur eid hi ke din kar liya to mannat poori ho gayi magar gunahgaar hua. (Aalamgiri)

Mas’ala 41: Kisi din ya kisi mahine ke i’tikaaf ki mannat maani to us se pehle bhi is mannat ko poora kar sakta hai, yani jabke mu’allaq na ho.

Aur masjid-e-haram shareef mein i’tikaaf karne ki mannat maani to doosri masjid mein bhi kar sakta hai. (Aalamgiri)

Mas’ala 42: Mah-e-guzashta ke i’tikaaf ki mannat maani to saheeh nahi.

Mannat maan kar ma’az-Allah murtad ho gaya to mannat saaqit ho gayi, phir musalmaan hua to us ki qaza waajib nahi.(Aalamgiri)

Mas’ala 43: Ek mahine ke i’tikaaf ki mannat maani aur mar gaya to har roz ke badle ba-qadr-e-sadaqah fitr ke miskeen ko diya jaye, yani jabke wasiyyat ki ho.

Aur is par waajib hai ke wasiyyat kar jaye.

Aur agar wasiyyat na ki, magar waarison ne apni taraf se fidya de diya, jab bhi jaaiz hai.

Mareez ne mannat maani aur mar gaya, to agar ek din ko bhi accha ho gaya tha to har roz ke badle sadaqah fitr ki qadr diya jaye.

Aur ek din ko bhi accha na hua to kuch waajib nahi. (Aalamgiri)

Mas'ala 44: Ek mahine ke i'tikaaf ki mannat maani to yeh baat uske ikhtiyaar mein hai ke jis mahine ka chahe i'tikaaf kare, magar lagataar i'tikaaf mein baithna waajib hai.

Aur agar yeh kahe ke meri muraad ek mahine ke sirf din the, raatein nahi, to yeh qawl nahi maana jaye ga.

Din aur raat dono ka i'tikaaf waajib hai.

Aur tees din kaha tha, jab bhi yahi hukm hai.

Haan, agar mannat maante waqt yeh kaha tha ke ek mahine ke dino ka i'tikaaf hai, raaton ka nahi, to sirf dino ka i'tikaaf waajib hua.

Aur ab yeh bhi ikhtiyaar hai ke mutafarriq tor par tees din ka i'tikaaf kar le.

Aur agar yeh kaha tha ke ek mahine ki raaton ka i'tikaaf hai, dino ka nahi, to kuch nahi. (Jawhara, Durr-ul-Mukhtaar)

Mas'ala 45: I'tikaaf nafl agar chhod de to uski qaza nahi, ke waheen tak khatam ho gaya.

Aur i'tikaaf masnoon, ke Ramzan ki pichhli das tareekhon tak ke liye baitha tha, use toda to jis din toda, faqat us ek din ki qaza kare, poore das dinon ki qaza waajib nahi.

Aur mannat ka i'tikaaf toda to agar kisi mu'ayyan mahine ki mannat thi to baqi dinon ki qaza kare.

Warna agar alal-ittisaal waajib hua tha to sire se i'tikaaf kare.Mas'ala 45:

I’tikaaf ki qaza sirf qasdan todne se nahi, balki agar uzr ki wajah se chhoda, Mas’alan: beemaar ho gaya ya bila ikhtiyaar chhuta, Mas’alan: aurat ko haiz ya nifaas aaya ya junoon wa be-hoshi taweel taari hui, in mein bhi qaza waajib hai.

Aur in mein agar baaz foot ho to kul ki qaza ki haajat nahi, balki baaz ki qaza kar de.

Aur kul foot hua to kul ki qaza hai.

Aur mannat mein alal-ittisaal waajib hua tha to alal-ittisaal kul ki qaza hai. (Radd-ul-Mukhtaar)

Khidmat E Deen WhatsApp Group

Khidmat e deen whatsapp group ke naam se ek group ka wajood e amal me aaya hai jisme Asri uloom ke sath sath deen o millat ka dard rakhne wale kuch noujawanan e Ahle Sunnat shamil hain jinhone deeni ishaat o tarweez ka beda uthaya hai aur iske zariye doosre padhe likhe noujawan tabke ko baidar karne ki niyyat bhi rakhte hain aur ek tareekh saaz karhaye numaya anjaam dena chahte hain taake aane wali naslein unhe yaad rakhein yeh Hazraat apna apna paisa laga kar kitab chapwane aur use awaam me taqseem karne ka Ahsan o Ajmal irada aur azm e musammum le kar maidan me utre hain bila shak o shuba yeh ek azeem bunyadi deeni kaam hai jis ki jitni tareef ki jaaye kam hai rabb e qadeer ba Tufail Nabi e Kareem Salallahu alaihi wasallam unke Gulshan e hayat ko khoob khoob sairyaabi aata farmaye mazeed tarakiyyan de aur sehat o tandroosti ke sath hayat ke har shobe ko Marg zaar o lalazaar banade daraiyeen ki sadatoon se zindagi ko ibaraat karde aur inn logon ki deeni khidmat ko qubooliyat ka darja aata farma kar unhe daayimi falaah se himkinar kar de aur Jin niyytaon se apna sarmaya laga rahe hain woh muraad poori farma de khana aur ahle khana ko aman o sukoon chain o iqrar aur apsi mail o muhabbat ki nooraniyat se mamoor farmade.

NOTE:- NOUJAWAN E AHLE SUNNAT SE GUZARISH HAI KE KASEER SE KASEER TADAD ME ISS GROUP ME SHIRKAT FARMA KAR USS MISSION KO TAQWIYAT BAKSHE. AMEEN BIJAHI SAYYID UL MURSALEEN SALALLAHU ALAIHI WASALLAM.

KHALIFA-E HUZOOR TAJUSH'SHARIAH WA HUZOOR MUHADDIS-E KABEER
HAZRAT ALLAMA WA MOULANA MUFTI

Muhammad Maqsood alam Farhat Ziyayi

HOSPET (KARNATAK)